

er of these symbols, in which you witness the above fact, you have no life in you, i. e., Christ does not live in you. Now if you are saved by grace you are a partaker of the symbolic bread and wine, the broken body, and spilled blood of the Lord.

Now we have said that grace is common sense. And if you say you are trying to be a Christian, common sense will tell you to live, and do like Christ. "If ye love me keep my commandments."

The most lamentable lack of common sense, that comes under my observation, is among those classes of people, who try to be Christians, without trying to be like Christ. My friend, put on Christ, the grace of God. "For there is no other name (authority) under heaven given among men, whereby we must be saved." Acts 4:12. There is one Lord and one baptism. Eph. 4:5.

There are not forty kinds of baptisms, nor forty baptisms. There is one baptism as commanded in the last chapter of Matthew, into the glorious trinity. Neither are there many Lord's Suppers or communions, but there is one body and one bread. I Cor. 10:17.

Jesus Christ is the central fact of all scripture; the personification of divine grace. And just in proportion as you put on Christ, just in that proportion are you being saved by grace.

Put on the whole armour of God, that ye may be able to stand against the wiles (*methodeias*—crafty ways) of the devil.—Eph. 6:11.

And of His fulness have we all received, grace for grace — John 1:16.
For we are His workmanship, created in Jesus Christ, unto all good works.
—Paul.

HOW TO OBTAIN SAVING GRACE.

Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God: But (yet) made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.—Philippians 2:5-7.

Faith cometh by hearing, and hearing by the word of God.—Rom. 10:17.

Now brother, hear the word of God, as it was lived in Jesus, and you will get the mind of Christ. Let the word turn you from your evil and disobedient ways, and God will give you of His spirit.

Now if any man have not the spirit of Christ he is none of His.—Rom. 8:16.

It is plain, that if you have the spirit of Christ, you will obey Him, who is "the way, the truth, and the life: no man cometh unto the Father, but by (*dia*—through) me." John 14:6.

Faith if it hath not works, is dead, being alone.—James 2:17.

May the GRACE OF THE LORD JESUS BE WITH YOU.
And if the GRACE OF THE LORD JESUS BE IN YOU, you may not rest until this LIFE is declared to a world that is dying in sin.

SALVATION—NO. 8.—BAPTISM, HOW PERFORMED.

S. W. WILT.

Quotations Continued.

Dr. Towerson, "For what need would there have been of the Baptists resorting to great confluxes of water, or of Philip and the eunuch's going down into this, were it not that the baptism of the one and the other was to be performed by an immersion? A very little water, as we know it doth with us, sufficing for an effusion or sprinkling."

Of the Sacra. of Bap., p 111. 56 Pæd. Exam. v. 1., p. 209. Venema. "It is without controversy that baptism in the primitive church was administered by immersion into water, and not by sprinkling, seeing John is said to have baptized *in Jordan*, and where there was *much water*." Hist. Eccles. Secul. i. g. 138. Pæd. Exam. v. 1, p. 212. Mr. Hervey, in letters to Mr. Wesley, Let. 11 & x. on the Greek prep. *en* says it signifies *in*, adds, I can prove it to have been in peaceable possession of this signification for more than *two thousand years*. Every one knows, he observes in another place, "that *with* is not the native, obvious, and literal meaning; rather a meaning swayed, influenced, moulded by the preceding or following word."

"In four of the first versions of the Bible into English, we find these words rendered literally, "*in water*," but the expression not suiting the prevailing custom, it was afterwards rendered *with water*. It is *in*, in the Vulgate, Syriac, Arabic and Ethiopic, and several more versions."

Scripture Guide to Baptism:—Vide

Pædo. Exam. v. 1. p. 103. Dr. Campbell:—"In water—*en* udati.—Nothing can be plainer than that, if there be any incongruity in the expression *in water*, this *in Jordan*, must be equally incongruous."

Deylingius:—"It is manifest that while the apostles lived the ordinance of baptism was administered—not by sprinkling, but by immersion."

J. Mede:—"There was no such thing as sprinkling used in baptism in the apostles' days nor many ages after them."

Venema:—"It is without controversy that baptism in the primitive church was administered by immersion into water and not by sprinkling."

Pengilly:—"The Greek church does uniformly administer this ordinance (baptism) by immersion, generally *thrice*, in the name of each of the persons of the trinity."

P. Ricaut:—"Thrice dipping or plunging, this (Greek church) church holds to be as necessary to the form of baptism as water to the matter."

Dr. J. C. King:—"The Greek church uniformly practices the *trine immersion*, undoubtedly the most primitive manner."

Dr. Wall:—"The Greek church in all the branches of it does still use (*trine*) immersion."

Bossuet:—"We are able to make it appear by the acts of councils and by the ancient rituals that for *thirteen* hundred years baptism was thus (by immersion) administered throughout the whole church as far as possible."

Stackhouse: "Several authors have shown and proved, that this immersion continued (as much as possible) to be

used for thirteen hundred years after Christ."

The following we copy from "History of all Religions," by S. M. Schmucker, LL. D., as revised and enlarged by Charles Drew. Subject, "The Baptists." "Nothing is more curious than the extraordinary fulness of the concessions from their opponents, (that is on the mode of baptism) and they are so remarkable that we will repeat a few of them." Bishop Burnet says: "To baptize means to plunge as is granted by all the world."

Calvin says, "The custom of the ancient churches was not sprinkling but immersion."

Bossuet admits that "the word baptize means to immerse, and the rite of immersion was observed by the ancient church." Dr. Doddridge says: "It seems the part of candor to admit that baptizing by immersion was most usual in early times." Whitefield declares that "the manner of baptism was by immersion." Page 41. With the foregoing extracts and quotations we feel confident that the true meaning of the word baptize as used by our Savior in the commission is fully established. The prepositions as noted are a help in defining the word. In giving the historical narratives the evangelists in referring to candidates and administrators always speak of them as going *into* the water, and of coming *up out* of the water. But the going down into the water, and the coming up out of the water are not referred to as a part of the ordinance of baptism. The first is a natural necessity in order to the right place and the proper position. The second is a natural result